

The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR. WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 35.—Vol. XIV.

Saturday, October 23, 1852.

Price One Penny.

## CELEBRATION OF THE ANNIVERSARY OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY.

(*From the Deseret News.*)

(MONDAY, JULY 5TH.)

As the first beams of the dawn of day appeared, the slumber of the citizens was broken by the cannon's roaring out a Federal salute, followed by the sweetest strains of music which could emanate from any instruments, saluting the delighted ears of the thousands dwelling in the city, and to the great gratification of those weary pilgrims who were wending their way westward to the shrine of their golden god. The aged veterans gathered at the State House; the Mormon Battalion hailed the reveille by gathering on the Temple block, to prepare for the duties of the day; while the splendid bands were driven in carriages through the city, diffusing joy and happiness in each bosom, as they were saluted by the Heaven-inspired music.

The escort was formed at the Tabernacle at 8½ a. m., by the thirty-one Silver Grey Veterans, representing the thirty-one different states, taking the front, followed by the Mormon Battalion, and a company of the mounted guard, each preceded by a band, to the house of His Excellency the Governor; where his suite were in waiting, in the following order:—H. C. Kimball, W. Richards, O. Pratt, G. A. Smith, W. Woodruff, C. C. Rich, D. H. Wells, E. Hunter, W. I. Appleby, T. Bullock, H. Stout, D. Spencer, O. Spencer, W. W. Phelps, D. Fullmer, R. Cahoon, S. M. Blair, Z. Snow, J. L. Heywood, L. Young, and R. Campbell, who were re-

ceived into rank between the aged Veterans and the Battalion, when the National Flag was unfurled on the flag staff, receiving a National salute from the cannon's mouth, followed by a Territorial salute. During the march to the Tabernacle, the air was filled with the music from the several bands and the continued roaring of the cannon, to the joy of not only the citizens, but also the strangers who were in our midst, who confessed they were not prepared for such a reception, from their preconceived opinions formed from the reports of the absconding officers.

After the escorted party were seated on the stand, the escort entered by the south doors, while the "Star Spangled Banner" was played by the band: when the whole of the escort were seated, all the doors were simultaneously thrown open, when the anxious crowd rushed in, and soon filled the spacious hall.

The people were called to order by Brig. Gen. H. S. Eldredge, the Marshal of the day; when the following song was sung by Messrs. Kay, Hutchinson, and Dunn:—

### ODE FOR THE FOURTH OF JULY.

BY MISS E. E. SNOW.

Shall we commemorate the day  
Whose genial influence has pass'd o'er?  
Shall we our hearts' best tribute pay  
Where heart and feeling are no more?

Shall we commemorate the day,  
With freedom's ensigns waving high,  
Whose blood-stain'd banner's fur'd away—  
Whose rights and freedom have gone by?

Should we, when gasping 'neath its wave,  
Extol the beauties of the sea?  
Or, lashed upon fair freedom's grave,  
Proclaim the strength of liberty.

It is heart-rending mockery!  
I'd sooner laugh 'midst writhing pain,  
Than chant the songs of liberty  
Beneath oppression's galling chain!

Columbia's glory is a theme  
That with our life's warm pulses grew;  
But ah! she's flown—and, like a dream,  
Her ghost is flutt'ring in our view!

Her dying groans—her fun'ral knell  
We've heard, for oh! we've had to fly!  
And now, alas! we know too well,  
The days of freedom have gone by.

PROTECTION faints, and JUSTICE cowers—  
REDRESS is slumbering on the heath;  
And 'tis in vain to lavish flow'rs  
Upon our country's fading wreath!

Better implore His aid divine,  
Whose arm can make His people free,  
Than decorate the hollow shrine  
Of our departed liberty!

Prayer was made by Elder N. H. Felt,  
when "the Declaration of Independence"  
was read by Mr. H. Stout.

Capt. Ballo's band played "Hail Colum-  
bia;" after which an appropriate speech  
was made by Mr. H. G. Sherwood, in  
behalf of the 31 aged Veterans; and a  
tune played by Capt. Pitt's band.

The following song was then sung by  
Messrs. Kay, Hutchinson, and Dunn:—

#### INDEPENDENCE.

BY JAMES BOND.

The glorious day has dawned once more,  
Our nation's anniversary;  
Her light has spread from shore to shore—  
Her fame extends from sea to sea.  
Then let the earth her birth-day sing,  
And make the air with anthems ring.

Chorus.

And let the "Monarchs" swell the sound,  
The chorus of the free;  
For Heaven and earth shall all resound  
With songs of Liberty.

O! happy, patriotic thought!  
What bliss do we participate!  
The freedom which our fathers bought,  
Is known in this, our mountain State.  
Let others soil it as they may,  
The boon is pure with us to-day.

Though other nations still are chained  
In superstition's tyranny;  
Soon may they see what we have gained,  
And break their fetters, and be free.  
The stars and stripes are now unfurled,  
The broadest banner in the world.

Our glorious institutions rise,  
While kings, and thrones, and empires fall;  
Our shouts of freedom rend the skies,  
While for our aid th' oppressed still call.  
Republics rise from struggles won,  
Like this our glorious UNION.

Though sister States discordant jar,  
And quarrel over slavery;  
Though NORTH and SOUTH should go to war,  
Utah at peace will ever be.  
Though demagogues our fall may seek,  
Zion is strong—her foes are weak.

Though fell *disunion* gain the sway,  
Where vile sedition now is rife,  
And fright the Eagle bird away  
To distant states devoid of strife;  
Here may he wend his weary flight,  
And soar amid our mountains' height.

And there may hood-winked justice stand,  
While anarchy or strife prevails;  
And in her palsied, feeble hand,  
Hold out in vain her broken scales.  
But DEATH in Heaven has might;  
We flourish by the rule of right.

Let freedom's glorious light shine forth;  
Its golden blaze shall never fail;  
And peace shall reign o'er all the earth,  
And "Truth and Liberty" prevail.  
That happy day we soon shall see;  
This little earth shall yet be free.

Mr. Thomas Bullock then delivered the  
following

#### ORATION.

Friends and fellow-citizens,—I now  
present myself before you, on the celebra-  
tion of the anniversary of the day, when  
our glorious forefathers signalized them-  
selves by signing the celebrated Declara-  
tion of their Independence from the parent  
government—taking upon themselves the  
responsible duty of governing themselves  
as an united nation, and stepping forth  
into the arena of the world as a free and  
independent Republic.

This being my first appearance on the  
platform, where the most learned, exalted,  
and distinguished men that the world ever  
saw, have often stood before me, in order  
to celebrate the praise and glory of our  
forefathers, and the actual sires, causes  
me to feel a diffidence, which none other  
but those who have passed the Rubicon,  
ever experienced. Those who have

passed through the ordeal in safety, and have earned the laurels of renown—it is to you I now look for those sympathizing feelings, in order that I may be buoyed up on the waves of public opinion, and tossed safely into the haven of peace. And you, friends and fellow-citizens, who have not as yet advanced so far in the public gaze and attention, and who are at this time building as it were, unseen by the course and rude gaze of a corrupt world, I ask your aid and sympathies while this bud is now bursting forth in its pristine beauty, and which is generally called in the world, as delivering my maiden speech.

Friends! and in this word I breathe a sentence full of warmth and feeling—and no greater word is written in the catalogue of expression; it is a privilege of which I feel justly proud, and I will endeavour to merit your continued good will.

Fellow-citizens, I now truly can call you, as being a citizen of these United States, and therefore I have a right to stand before you in eulogistic praise of those who have lived on the busy stage and scene of action, but the wheels of time have so rolled on, that now they are numbered with the dead. With the dead, did I say? Yes, with the most illustrious of those who have lived in the 18th century. And who are the persons who stepped forth on the memorable 4th of July, 1776? is a question which has been answered by men of every grade of political and religious opinion, to suit their own feelings, tastes, or whims,—and in as great a variety of ways, as there is expression in the minds of men; but how do we as a people, look upon those men? is a question asked by some portions of American citizens, who are unacquainted with our feelings, and know not the depth of sentiment which is implanted in the bosoms of you, my hearers; and can I, a mere stripling,—dare I, set forth an infinitesimal portion of the feelings of this people, in regard to the remembrance of those men? Yes! for that purpose have I stepped forth in weakness; and bear with me, I pray you, a few moments, while I breathe forth a few sentences on that subject.

When my thoughts flow back to the remembrance of the signers of the Declaration of Independence, and in my mind I can picture John Hancock stepping forth in all the dignity of man, and with a boldness of expression and steadiness of purpose, he wrote "John Hancock" in a style,

of which he may justly be envied—or whether I reflect on a Benjamin Franklin, a Jefferson, an Adams, a Hooper, or even the aged Stephen Hopkins, whose trembling hand indicates that he was nigh three score years and ten, and was verging on the brink of the grave;—I am carried back still further into the vista of time, and realize that it was not a company of men simply gathered from 13 different colonies upon a pleasure excursion; or that they had met even upon a mere business transaction; but they had met upon a more solemn occasion, and that was, to throw off the heavy burdens that had been placed upon them by the parent government.

No! friends and fellow-citizens, those men were moved upon by an invisible hand; the eye of Almighty Jehovah had been upon them from their birth, and it was HE who was the grand cause of their being gathered together into one room; it was HE who had moved upon their minds, spirits, and better feelings, and had, unknown to them, brought them together in order that they might lay the foundation for a Free and Independent Government, in which His people should be guaranteed the privilege of worshipping God according to the dictates of their own consciences.

How did those veterans launch forth in language which must ever command the admiration of all mankind? Almost the first words which they uttered, were, "all men are created equal; they are endowed by their Creator with certain inalienable rights; that amongst these, are life, liberty, and the pursuit of happiness;" and after reviewing the grievances under which they were labouring, they solemnly appealed to the Supreme Judge of the world, for the rectitude of their intention; and declared that these colonies, of right, ought to be free and independent States.

Here, then, is the foundation laid for the most glorious confederacy that this earth then had upon it, for God in His infinite mercy intended that this land should be an asylum for the oppressed of every nation under the face of the heavens. But even this could not be accomplished without the shedding of blood; and many were the gallant souls who breathed their last, struggling for liberty; that boon which was to be handed down to the latest generations; and that blessing which ought to be perpetuated upon the face of the whole earth.

After a sanguinary struggle of seven



years, the thirteen colonies triumphed; and on the 17th Sept., 1787, was ushered to the world, a Constitution, which shines as one of the brightest meteors in the firmament, and which guaranteed everything that could be considered dear to the most humble individual dwelling on the face of this vast continent. Some persons may be led to enquire, and what was that?

By reading the first article of amendments, I find, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press." What can be a stronger guarantee and pledge than this—that every man shall have the privilege of worshipping Almighty God according to the dictates of his own conscience, and no person allowed to put him in fear while in his religious worship, or to hurt him for his religious belief? Is there any sect on the face of the earth excluded from the benefits of the above enactment, in the Constitution of the United States? There is not! The Catholic has the free toleration of carrying his cross emblazoned, on his back through the streets, and no one ought to ridicule him. The Church of England, and every one of the different sects springing therefrom, are guaranteed safety in their several religious beliefs, no matter how contradictory, or inconsistent, or foolish, they may appear in the eyes of those who do not believe like them.

The Mahomedan has the perfect right to raise the gilded crescent high up in the air, and pointing to the heavens, cry aloud, Allah il, Allah! and Mahomet is his Prophet; having his wives contentedly hidden up in his own dwelling-place, excluded from the rude gaze, as he says, of "every Christian dog;" and no one would have the right to invade his domestic domicile. The Egyptian is guaranteed the privilege of worshipping the Ichneumon, or the Basilisk, or feeding his Alligator with the sacred bread of worship, in order, as he believes, to appease his wrath. The Peruvian has the right to erect on yonder Ensign Peak, or any of those high towering mountains, an altar to the sun, whereon to place a fire, in order that sweet incense may arise therefrom in all its fragrance, and have a number of virgins paraded in sacerdotal robes of purity, to sing the evening requiem, as the Lord of Day reposes his head on the broad bosom of the horizon. The heathen in his blind-

ness, is not to be molested, while bowing down to his gods of wood or stone, which he knows to be the workmanship of his own hands.

These different classes, or varieties of the human race, have the right to worship their different gods, in these vallies of the mountains, in all their varied forms; it is guaranteed to them, by the Constitution of the United States; and here in these vallies, if no where else on this vast Continent, they can worship, and be protected in the free exercise thereof.

Then rejoice, you my hearers; you who believe that Almighty God has again spoken from the heavens, restored the Priesthood to the earth, and has again organized His Church according to His own will; you, by the same Constitution are guaranteed "the free exercise thereof," for it is expressly written in Article 1st, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and know ye this, that if any man revile you on account of your religion, he is not an American citizen in heart—is not subject to the glorious Constitution of the United States; but he is a tyrant, a mobocrat; would trample all the rights of any other man under foot, for not believing as he does; and further, would destroy every vestige of the Holy Bible, and everything that emanates from God, in order that he may reign as one of the princes of darkness in hell, forever.

The freedom of speech is not abridged; therefore, friends and fellow citizens, I stand before you in boldness, knowing that the Constitution was written by men while under the inspiration of Almighty God; they were constrained to make it so firm, that evil disposed men should not have the power to revoke or nullify it; and although the time may come, that aspiring demagogues may endeavour to nullify the Constitution, and want to exercise a tyrannical power over those who do not believe in tyranny, like unto themselves; yet I have the firm conviction, that you, fellow citizens, who are now dwelling in the highest altitude in the United States, will yet be the ones to unfold the broad folds of the Constitution to the breeze; and those who wish to continue to revere that time-honoured instrument, will be glad to have the privilege of flocking to the standard. Fellow-citizens, this is a broad assertion; but look at the secession doc-



trines that are continually hurled forth from South Carolina; hark the preparations for war, the clangour of swords, the rattling of musketry, the active preparations that are making in that unsettled portion of the United States; and well may we fear the attempts that are being made to subvert the foundation of the most glorious Union that ever emblazoned the canopy of earth.

What ought to be done, then, when those discordant sounds salute our ears? Rally round the broad folds of the Constitution; let Union and Liberty be the watch-cry; let the glorious Constitution be preserved in its immaculate purity; let the Union which commenced with thirteen united colonies, be more firmly united in the confederacy of the thirty-one present States; let there be a greater principle of union carried out by those who are placed in the halls of Congress; let the laws be more uniform in their nature, and the officers more united in carrying out the principles of '76 than they have been for the last several years; let them consider they are but the servants of the people, and are therefore bound to be faithful to them, or they are liable to be turned out of office; and then our ears would not be saluted by such discordant sounds as now come booming over the mountains, of Senators fighting in the Senate chamber, where peace and union ought to prevail, but which is now converted into a pugilistic arena, where the lowest words and epithets in the vocabulary of language, salute the ear. No, fellow-citizens, these things ought not to be; the Sovereign People look for, and expect different scenes enacted therein, and they ought not to be disappointed in their servants.

Friends, pardon me for a few moments, while I allude to scenes that have been enacted in a portion of the United States, wherein your humble servant was unfortunately a sad witness. In the State of Illinois, when Thomas Ford was the pseudo Governor, I was a witness to the desecration of the flag, which had hitherto been spread before the winds as a shield and a defence to every person who would claim its protection; yes, fellow-citizens, that flag was used in 1846, in a disgraceful transaction;—it was pretended that the United States had sent their regularly organized troops in order to drive a peaceably disposed class of her citizens

from their homes, their firesides, and their Temple; which is contrary to the 5th article of the Amendments to said Constitution; wherein it is written, that no person shall "be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation."

I am a witness that the U. S. flag was prostituted by a set of men, who said they were U. S. troops, and were authorized, by the same miserable excuse for an Executive, to drive every man, woman, and child out of Nauvoo. Although they could not find a shadow of a crime against your speaker, he was roughly driven by the points of bayonets, and the sword, which were pointed to within a few inches of his naked breast, at a time when he and all his family, with a blind mother, were suffering from the daily attacks of the merciless ague, and the burning fever; and in this pitiable condition were ruthlessly driven from his comfortable home and property, without a pound of bread, potatoes, or any kind of vegetables, across the Mississippi river, to dwell as best he could, on the banks of the Slough, as the 5th article reads, "*without just compensation.*"

Although we were thus mercilessly driven by our fellow mortals, from our homes; sick and afflicted to that extent that even one of the mob cried out to another, "Hallo, Jack, come here; here is a skeleton going to bid death, good bye," alluding to the emaciated frame of your speaker, as he was then giving the parting hand to the sick and the blind; every hair was shaved from his head; but when Friday, 9th of October arrived, the God of Abraham, Isaac, and Jacob, mercifully bestowed a manifestation that His all-seeing eye was upon us, as much as it was on the children of Israel, as they were traveling through the wilderness from the land of bondage to the promised land; for our eyes beheld the quails flying in our midst; they fell on our beds, in our wagons, on them, and under them. The hand of charity having bestowed a portion of food for our breakfast, as we sat round our humble table on a wash tub, a quail flew inside our circle, fell on the tea-board, hit the tin cups with its wings, then flew under the wagon, and was caught by a little boy about ten years old, with his own hands. Gentlemen and ladies, while shaking under the attack of ague for that

day, one of these hands held two dead birds, and the other two living ones; I was told to kill and eat them, but handling with my naked hands the manifestation that God was the same then, as he was in the days of Moses, my eyes shed tears of gladness; I could not kill the innocent birds as they fluttered in my grasp. There were sufficient killed, so that all 'the sick camp' ate of them for their dinner, and every person began to receive strength from that very hour, and we went on our way rejoicing, and praising the Lord. A steamboat was passing down the Mississippi river to Montrose, and many were the persons who beheld the manifestation.

Now let me crave your attention for a few moments while I turn the current of your thoughts to a more noble Governor; to one who is in every way fitted for his post; a man who has the confidence of more people in his district, than any Governor of any other State or Territory in the Union; I mean our esteemed Governor, Brigham Young. I will in the first place ask you, do you *know* of any person who has been in trouble, and has applied to him in his gubernatorial capacity in vain? Do you *know* of any person who has felt that he has had even supposed grievances, who has not found a friend in him? To the people who do not believe in the same religion as he does, but who have been, or are now living in this Territory; where is there a fault you can find in him? Have you been trammelled in the pursuit of your business, in your mercantile transactions, or in any laudable undertaking? No! verily no! and for the benefit of President Fillmore, the Senate and House of Representatives of the United States, all the governors of the different States and Territories, and "the rest of mankind," I will say, that the people living in Utah Territory, at this time, have the man of their choice for their Governor, and in whom they are well pleased; and for one, I firmly hope and pray, that our worthy President, Millard Fillmore, will have the light of his countenance, and the vision of futurity opened to his view, that he may continue to be prompted by good, and noble, and patriotic feelings; and that he may be constrained to appoint us such men for the other offices, who will feel it a pleasure to do good, and magnify their callings in their several offices, when they arrive in

this Territory; and the prayers of a loyal and faithful people will continue to ascend to the ears of the Lord God of Sabaoth, that Millard Fillmore may live until his head becomes a halo of silvery whiteness, and then go down to the silent recesses of the grave, like a shock of wheat fully ripe for the harvest, and bearing with him the well wishes of all the good people on the North American Continent.

A word to you, strangers. No doubt many reports have saluted your ears, in regard to the people dwelling in these vallies, which are surrounded by yon everlasting snow-cap mountains, in regard to their loyalty to the Constitution of the United States, obedience to the laws, domestic circles, &c. As an individual, who was one of the first to drive a team through yonder kanyon, and become one of the "old settlers" in this valley, I wish to say to you, I care not what you may have heard; but rest assured of this thing—whatever has been told you which is truth, is all right; and if ye believe and practice it, blessed are ye; and whatever has been told you which is false, remember there is a God who knows that too, and he will apportion the inheritance of liars and unbelievers in that place where the worm never dieth, and where they will weep and wail, and gnash their teeth in anguish of soul, knowing at the same time that they chose lies on the earth, and refused the truth; and verily, verily they will then receive their reward.

Fellow citizens, I this day declare, there is not a more loyal people on the face of the land owned by the United States, that can be found in any equal number of the twenty millions of free inhabitants, in any other portion of the Union, than are now dwelling within the bounds of these everlasting mountains wherein the snows never disappear; and why? Because, as I said before, we firmly believe, that the Great Jehovah by His Spirit, moved upon those men, who in the year 1776; had the boldness and manliness to draw out a catalogue of their country's wrongs—and when they had calmly meditated upon them, resolved to assert their independence, which they obtained, and we this day celebrate.

And may that firmness which rested upon the minds of those fifty-six signers of the Declaration of Independence, ever be treasured within the bosoms of you, my attentive hearers; and whenever the time;

may come for you to defend that Constitution from the grasp of the ruthless destroyer, may you be as valiant and bold in the defence thereof as Generals George Washington, Putnam, Greene, or Lafayette.

And you my fair hearers, may you imitate the virtues of these good sisters who laboured night and day to clothe the soldiers as they lay in their winter camp in Valley Forge. But rather would I pray that the sound of secession would never again be heard in the length or breadth of the land; and may the Union be continued on the same strength which it commenced, with this exception, that as the thirteen have reversed their numbers and become thirty-one, may the increase of Union be in like ratio.

As no eye hath seen, nor ear heard what I have now presented unto you, if there are errors therein, impute it to the weakness of giddy youth; and whatever good there is herein contained, may you profit thereby, is the prayer of your servant,

THOMAS BULLOCK.

A tune was then played by Capt. Ballo's band, when the following song composed by Miss E. R. Snow was sung by Mr. Kay, to the tune of "Old Dan Tucker."

All hail the day Columbia first  
The iron chains of bondage burst;  
Lo! Utah vallies now resound  
With freedom's tread on western ground.

*Chorus.*

Tho' Brocchus, Day, and Brandebury,  
And Harris too, the Secretary,  
Have gone!—they went—but when they  
left us,  
They only of themselves bereft us.

(To be continued.)

Here is a people brave and free,  
Bold advocates for liberty;  
The champions of our country's cause,  
And firm supporters of her laws.

Tho' Brocchus, &c.

The banner which our fathers won—  
The legacy of Washington,  
Is now in Utah wide unfurled,  
And proffers peace to all the world.

Tho' Brocchus, &c.

We'll here revive our country's fame—  
The glory of Columbia's name:  
Her Constitution's gem will be,  
The basis of our liberty.

Tho' Brocchus, &c.

With hearts of valour firm and true—  
With patriotic ardour too,  
We now commemorate the day  
Where freedom chants her sweetest lay.

Tho' Brocchus, &c.

Long as the everlasting snows  
Upon these mountain tops repose;  
These rights our vet'ran fathers gained,  
Shall in these vallies be sustained.

Tho' Brocchus, &c.

This Territory shall not rate  
Inferior to our sister States  
For justice, order, harmony,  
Peace, virtue, and integrity.

Tho' Brocchus, &c.

Our motto "Truth and Liberty,"  
As heretofore will ever be;  
And Heav'n's strong pillars sooner shake  
Than we our standard will forsake.

*Chorus.*

Tho' Brocchus, Day, and Brandebury,  
And Harris too, the Secretary,  
Have gone!—they went—but when they  
left us,  
They only of themselves bereft us.

## HISTORY OF JOSEPH SMITH.

(Continued from page 540.)

About this date the brethren in Zion received the following communication from Governor Dunklin, in reply to their petition of September 28th:—

*City of Jefferson, Executive }  
Department, Oct. 19, 1833. }*

To Edward Partridge, W. W. Phelps,  
Isaac Morley, John Correll, A. S. Gilbert,  
John Whitmer, and others:—

Your memorial, soliciting my interposition against violence threatened you, and redress

for injuries received by a portion of the citizens of Jackson county, has been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honoured by my fellow citizens, did I not promptly employ all the means which the constitution and laws have placed at my disposal, to avert the calamities with which you are threatened.

Ours is a government of laws; to them we all owe obedience; and their faithful administration is the best guarantee for the enjoyment of our rights.



No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or imaginary, into their own hands. Such conduct strikes at the very existence of society, and subverts the foundation on which it is based. Not being willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of force, in order to ensure a respect for them.

After advising with the Attorney-General, and exercising my best judgment, I would advise you to make a trial of the efficacy of the laws. The judge of your circuit is a conservator of the peace: if an affidavit is made before him by any of you, that your lives are threatened, and you believe them in danger, it would be his duty to have the offenders apprehended, and bind them to keep the peace. Justices of the peace in their respective counties, have the same authority, and it is made their duty to exercise it. Take, then, this course;—obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested, whether the laws can be peaceably executed or not. In the event they cannot be, and that fact is officially notified to me, my duty will require me to take such steps as will enforce a faithful execution of them.

With regard to the injuries you have sustained by destruction of property, &c., the law is open to redress; I cannot permit myself to doubt that the courts will be open to you, nor that you will find difficulty in procuring legal advocates to sue for damages therein.

Respectfully,

Your obedient servant,

DANIEL DUNKLIN.

W. W. Phelps, Esq., Independence, Mo.

Immediately on receipt of the Governor's letter, the members of the Church generally, (though they had lain idle since the outrage in July,) began to labour as usual, and build, and set in order their houses, gardens, &c.

Tuesday the 29th of October, we took our departure from Mount Pleasant, on our return to Kirtland, and arrived at Buffalo, New York, on the 31st.

While we were thus pursuing our journey, the brethren in Zion were busily engaged in devising means of redress for their grievances; and having consulted with four lawyers from Clay county, then attending court in Independence, they received from them the following letter on the day written; which I will copy entire, that the principle by which the lawyers of this generation are actuated may be recor-

ded, as well as the difficulties the Saints had to encounter, in executing the Governor's letter:—

Independence, Oct. 30th, 1833.

Gentlemen—The first thing necessary to be done, under circumstances like ours, is to ascertain and fix upon the amount of fee to be paid, and to secure the payment thereof by the necessary papers; and then the responsibility of advising rests upon us. We are now labouring under all the disadvantages of an engagement, without any of its advantages; it therefore becomes us to know whether we can agree as to the fee or not; and that we should be paid, too, according to the situation in which we place ourselves. We have been doing a practice here among these people, to a considerable extent, and by the engagement, we must expect to lose the greatest part of it, which will be to all of us a considerable loss; besides that, the amount involved must be very considerable, and the amount involved must be generally the criterion of the fee. Taking all these matters into consideration, we propose to you to bring all the suits you may want brought, and attend to them jointly throughout, for the sum of two hundred and fifty dollars each, making for all four of us, the sum of one thousand dollars.

This may seem to be a large sum for a fee for lawyers in this country, but the circumstances here involved make it necessary. This matter must be attended to in the first place, and then such advice, for the present, as may seem to be dictated by wisdom, and be necessary, we will give you; and in the proper time we will bring the suits. If this proposal suits, you will please execute notes, and send them to us; and if not agreed to, apprise us by letter immediately, for we can be engaged on the opposite side in all probability. We prefer to bring your suits, as we have been threatened by the mob, we wish to show them we disregard their empty bravadoes.

(Signed) WOOD,  
REESE,  
DONIPHAN, and  
ATCHISON.

As a *dernier* resort, the brethren accepted the foregoing proposition, and brothers Phelps and Partridge gave their note of one thousand dollars, endorsed by Gilbert and Whitney. No sooner had the news spread among the mob, than they began to congregate and prepare for battle.

Friday, November 1st, 1833, I left Buffalo, New York, at eight o'clock A. M., and arrived at my house in Kirtland on Monday the 4th, ten A. M., and found my

family well, according to the promise of [for which I felt to thank my heavenly the Lord in the revelation of Oct. 12th,] Father.

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, OCTOBER 23, 1852.

**BOOK DEBTS.**—The financial interests of the Church in the British Isles, at the present time, seem to demand our notice, and also the attention of the Saints generally. The "Quarterly List of Debts," published in our last, shows an increase of debt to a considerable amount during the last quarter. The changes and prospects which are immediately before the Saints, are of such a character as to render an united effort to liquidate these debts, of the utmost importance to the well-being of the work.

Many Presidents of Conferences, and very many Saints who have means, will, no doubt, emigrate in the coming season, which will render the present quarter one of the most suited to the accomplishment of this object; while the assistance of Presidents who are familiar with their Conferences, and men who have means to aid, can be called into requisition.

We scarcely need remind those who have means to emigrate, of their duty in this matter. To go and leave a heavy burden of debt upon the poor who remain, would be neither brotherly nor just, inasmuch as those who go are equally responsible with those who remain, for a debt contracted during the time of their membership in the Conference.

We are aware that the Conference Agents generally have stock on hand, including Branch debts, equal to the amount of debt which the Conferences owe; but we are aware also that a portion of that stock is unsaleable, such as incomplete Volumes of the STAR, which have been accumulating for a long time past, also other works which may have been soiled or otherwise injured. This is not only the case with Conference Agents, but with many of the Branch Agents, and it is this portion of the stock which is increasing the debt with our office; and while it is lying in the hands of the Agents, our office does not get pay for it.

We would therefore call upon the Presidents of Conferences and Branches to see that this portion of stock is paid for, if possible, before the close of the year, that our office may not be embarrassed.

When this portion of the stock is paid for, it should be removed from the hands of the Agents, as it becomes the property of the Conferences and Branches in which the Agents reside, and subject to their disposal. It should no more be reckoned as stock in hand to balance accounts with this office.

Many of the Conferences could no doubt conveniently advance the money to pay for the unbound works, in the hands of their Agents, which are saleable, such as tracts, full Volumes of the STAR, &c.; if so, it would be an immediate assistance to the interests of the work, and could be refunded to the Conference by the Agent, as fast as such unbound works were sold. Those who are able to take a few Volumes of the STAR with them to the Valley, would find them most valuable property.

We would also remind the Presidents of Conferences, that a "List of Monies Received," is given in each Number of the STAR, from which they can learn at any time whether their Agents attend to the instructions which have been given hereto.

fers, in relation to monthly and semi-monthly remittances being made to us. We regret that some have altogether failed to carry out these instructions, which are quite necessary to be attended to, that punctuality and order may be observed in business.

The great lesson of life is, for each one to learn the duties which belong to them, and faithfully perform them. This renders every one acceptable in the sight of God and of His people; maintains order in the administration of government, and harmony in society.

**OFFICERS FOR UTAH.**—By the politeness of Dr. J. M. Bernhisel, Utah Delegate to the Congress of the United States, we learn that the following are the newly-appointed officers for the Territory of Utah:—Lazarus Read, of Bath, Steuben County, New York, *Chief Justice*, *vice* Samuel Stokely resigned; Leonidas Shaver, of Missouri, *Associate Justice*, *vice* Perry E. Broechus removed; Benjamin G. Fenia, of Ithaca, New York, *Secretary*, *vice* B. D. Harris resigned.

#### INTELLIGENCE FROM THE SANDWICH ISLANDS.

EXTRACTS OF LETTERS FROM ELDERS GEORGE Q. CANNON, F. A. HAMMOND, AND W. J. PERKINS.

(From the *Deseret News*.)

Wailuku, Maui, S. I., March 1, 1852.

Dear Aunt,—My health has been good, and I have had no cause to complain; but on the contrary, every cause to be thankful. I have been blessed in all my attempts to disseminate truth, and have had joy in the fruit of my labours. The Lord's promise that "according to thy day, thy strength shall be," has been fully verified to me.

Our numbers at present, speaking moderately, are between four and five hundred upon this island, I cannot at present give the exact amount; and there is considerable inquiry, both among whites and natives.

Wailuku, where I at present reside, is the first place I stayed at, after going among the natives; and met with much opposition from the missionary, who told everything likely to be injurious to the truth. At that time I was ignorant of the language, to a great extent, and went up to the Potatoe region for the purpose (having a good opportunity) of perfecting myself in the language, but with the expectation of returning when the way opened. We now number upwards of one hundred and fifty here in Wailuku, and are upon the increase.

There are several quite influential men joined, and are strong in the faith. I have quite strong hopes of many of this

people, as they take hold of truth with avidity, and seem to profit thereby; but with the majority, it requires all the faith and patience that the Spirit of God affords us, to do our duty; and to have the forbearance necessary, as they are slow, very slow, to understand, and to live up to the principles of the Gospel.

I have heard the remark frequently made by Elders, that they were not fit to go among an enlightened people, but the islands of the Pacific, or among the Indians, was the sphere proper to them. This, I at present think, is a very wrong idea; for I think it requires smart men among this people, and particularly men of great wisdom and patience, to the extent not needed among an enlightened people. In regard to these qualifications, I have felt my own destitution, and have realized that nothing but the power of the Almighty can sustain and bear me up.

We have baptized several whites, and have organized a small Branch, at a place called Makawao, upon this island. They are all apparently strong in the faith, and I think that one or two of them will be able to afford us some assistance after a while in preaching native.

There is but a spare population of whites upon the islands, and scattered at intervals of several miles. There are some



desirous of investigating, while others do not manifest the least interest in the matter, except for the purpose of alighting on us. The missionaries, both Catholic and Protestant, are zealously engaged in endeavouring to retard the progress of truth by all the means in their power; but despite their opposition, it does and will continue to roll. I have had interviews with both Catholic and Protestant. With the Catholics, (Frenchmen), the native is our only mode of communication; and have found truth has lost none of its original potency, when brought in contact with error.

The brethren are sedulously engaged in endeavouring to perfect themselves in the language. The brethren who are upon this island, are all able to speak and teach in the language; not, it is true, with the fluency that they are likely to acquire by a longer residence, but still with a good degree of plainness, the simple principles necessary for them to observe. There are, at present, four of us upon this island,—brothers Hammond, Hawkins, Keeler, and myself. Brother Hawkins arrived here from the island of Hawaii a short time ago, and is at present living at my old place of residence at Kula; he feels well. Brother and sister Hammond are living at a place about two miles from here, called Waiehu; they are situated tolerably well, considering the country and circumstances; their society has been a solace to me, as also to the rest of the brethren; and sister Hammond will not, I think, be soon forgotten by us, for she has been truly sisterly, as brother Hammond has been brotherly. Brother Hammond, had acquired some knowledge of the language during a former residence here; but this has not been of as much benefit to him as he anticipated it would be, being only obtained by the ear, and having paid but little attention to the grammatical construction of the language, he has had to unlearn and learn again a great deal. I have lived principally with them since sister Hammond came down here, about four weeks ago. Brother Keeler is well, and has been residing principally upon the other side of the island.

The work here would have spread with greater rapidity, had all been able to take an active part in the field: as yet, this has not been the case; none of the brethren having had the language (with the exception of myself) to break up, so that,

consequently, my time has necessarily been spent in travelling and visiting the Branches, and opening fresh places as opportunity afforded: henceforth I am in hopes that I will be able to devote a little more time to the translation of the Book of Mormon, which I have commenced.

When I reflect upon our feelings and prospects when we landed upon the islands, and afterwards, my heart swells with adoration and gratitude to the Giver of all good, for His beneficence manifested towards us. A little rising of fourteen months ago, we landed upon these shores, complete strangers, totally ignorant of the language, customs, and prejudices of the people among whom we landed, with a strong influence to contend against, and that wielded by those well acquainted with what we were ignorant of: ours seemed a hard lot, unless we could be aided by some power superior to that possessed by mortal. That we have been aided in this manner, I, for one, cannot doubt; and I think it must be apparent to every unprejudiced man. I have been almost constantly, nay, I think I may say constantly, buoyed up with the thought that I am not forgotten in prayer by you all.

This people are decreasing, and I will like to see a remnant of them saved for the Father's sake, and hence I feel very much interested in their welfare. The missionaries have been here thirty-one years; but notwithstanding all their efforts, they have not been able to extirpate idolatry, (how can it be expected though, as the system they teach is but idolatry); it is still prevalent, though done sily, as it is breaking the law; and we have baptized several who have told us they have done it. The most common is the worship of the spirits of departed friends; but they also worship hogs, dogs, and cocks; and they say that their old priesthood had power, but this of the missionaries is powerless; and therefore their adherence to their old system.

Apropos, I had almost forgotten to say anything in regard to the Elders upon the other islands. Brother S. B. Lewis and lady, together with brothers Bigler and Farrer, are upon the island of Oahu. Brother Farrer has begun to preach, and has baptized upwards of one hundred. Brothers Lewis and Bigler are backward; in fact the progress of brother Lewis, I do not know with any certainty; but comparing him with the rest, and from the

reports I have heard, I judge so. Brother Woodbury and lady are upon Hawaii: of his progress I am at present uninformed; he was slowly progressing the last report. Brother Perkins is upon Molokai, having come down from the coast last December: sister Perkins is living at Lahaina, upon this island, staying with a white brother named Kipp.

GEORGE Q. CANNON.

Waiehu, Maui, S. I., March 1, 1852.

Dear Levi,—We are living, for the present, with brother Rice, one of our brethren on the island; he is a good man, and has been very kind to us. We are having a small house built by the natives, about the size of the one I left on the Cottonwood; the natives are now engaged in getting grass to thatch it. Brother Rice has about fifteen milk cows, which keeps Mrs. Hammond rather busy about the butter, &c., &c. We are all well at present, and in good spirits; have not had a sick day since we left home, excepting while crossing the ocean; Mrs. Hammond was sick then four days; after that she enjoyed the passage very well. Little Fanky is well; can talk some native and English; has been weaned about three months. I have been able to be with my family most of the time.

When first we landed, not having much money left out of seven hundred dollars, I went to shoemaking for a little time, only about a month, then we found a home with an old acquaintance of mine, who was honest enough to receive the truth, and obey the same; since then Mrs. Hammond and Fanky have found a good home with the white brethren. I have had my way opened before me continually; I have not been left to want for any thing, but been greatly blest in my mission thus far. When I landed upon this island last August, there were two Elders here, brother George Cannon and brother James Keeler; they had been here about seven months; brother Cannon had been preaching since June, having got the language in about three months, the shortest time of any foreigner ever getting it on the islands.

Brother Keeler has not got along so fast, but has a good knowledge of the language now, but is not able to preach much yet, but I think he will soon. Brother Cannon has done the most of the preach-

ing as yet; they had baptized about two hundred and nineteen when we came; soon after that, the Church on this island had quite a drawback; they had not come in with the expectation of any persecution, but they found this was not the case, for when the Missionaries began to publish their lies, the natives not being very independent, they began to drop off and return to their old habits again; but after the first blast of the missionary indignation was over, the cause began to flourish, and has been prospering ever since. The missionaries succeeded at first in putting a stop to our labours, until we sent to the heads of the Government, to know whether we should have the same privileges as other sects upon the islands.

The Government gave their full consent to our labouring here. The United States Consul took an active part in getting granted to us the same rights as the other denominations. Since that time the work has been increasing rapidly: we now number about six hundred members upon all the islands; about four hundred and fifty of that number is upon this island. We baptized about two hundred and fifty since Christmas, and the work still going a-head. The missionaries are rather still about it at present; they have done all that they could to oppose the work, but the Lord is stronger than them, and He has said that no weapon formed against the truth should stand, but fall upon their own heads, which has been verified upon these islands, in the case of brother Cannon. About last March, while on his way to Kula, he stopped over night with a native, who proved to be a member of the Rev. Mr. Green's church; while there, it came on to rain, when Mr. Green came along, and seeing brother Cannon, he rode up, and ordered the native to turn him out of doors. Brother Cannon asked him if that was Christian-like conduct, when he, Green, got mad, and they had quite a talk. Green asked brother Cannon what he came here for; brother Cannon replied, he had come to preach the Gospel; when Green asked him if he did not think the Gospel had been preached here; brother Cannon told him no. This made him very angry, and as he rode away, he prayed the Lord to curse brother Cannon. Green has been in difficulty more or less ever since, both temporally and spiritually, and his influence has been decreasing from that day.

to this. But the cause of truth has been gaining ground all the time.

We have a Branch of whites organized at Makawoo, they are all well and doing well at present. We number some fifteen white members upon this island.

The other missionaries have baptized but two white men since they came upon the island, (thirty years). They say that the Devil has showed himself twice, once in the shape of a Circus, and now "Mormonism."

There is some talk of annexation of the islands to the United States; they are in a very low state at present, very much in debt, no business going on to help them get out of their troubles, except the sugar plantation and the whale ships. The general appearance on the islands is very much altered since I left here in 1847.

I have just heard that the "Mormons" at Salt Lake had all rebelled against the government of the United States, and that an army of sixty thousand was on their way to the Lake to quell the insurrection of the rebels; it is creating quite an excitement here. We also heard that Governor Young had appropriated eighty thousand dollars of the United States money to his own use, and that there was a United States officer there who was like to be killed by the people; and that Governor Young had hard work to keep the people from doing it; please write and let me know about that *horrible affair*! We have not received any letters

yet since we left home; we are very much put to it here for news, not having any correspondence except from the east, and that not very often. About a week ago, we received a letter from brothers Lyman and Rich.

I have seen the hand of the Lord in many ways since we left home, and felt more of His spirit than ever I did before. My knowledge of the language, that I had before, did not avail me much, having not learned it properly, therefore I had it to learn over again, but I have got it so that I can preach a little, and am trying to do what I can.

F. A. HAMMOND.

Lahaina, Maui, April 8, 1852.

Dear Father and Mother,—I have just returned from Conference. We had a good time there. The natives and whites felt first rate. I am going to Malchi tomorrow, and Patty is going with me. I expect to make it my home as long as I stop on these islands. I have been on that island and baptized some; they treated me very well; I lived on sweet potatoes and tano. We have baptized several hundred; the work is progressing finely; the missionaries are doing all they can to stop the work, but the more they try to stop it, the more it grows; and we intend it to, by the help of God our heavenly Father. The brethren here are all well, and doing well.

WILLIAM J. PERKINS.

INTELLIGENCE FROM DENMARK, NORWAY, AND SWEDEN.

EXTRACT OF A LETTER FROM ELDER W. SNOW.

Copenhagen, September 24, 1852.

Dear brother S. W. Richards,—You will recollect that my last letter left Elder Johnson under arrest in Sweden, for baptizing some persons in the vicinity of Jefla. He was taken to Stockholm, where he demanded a trial; but after the usual preliminaries in such cases, he was told by the police that his papers from Jefla were sufficient to send him on. He was therefore transported in chains, part of the way between two thieves, a distance of about six hundred miles overland, to Malmö. Here, hungry and weak, having suffered exposure and insult, and

lived for about a month on some two cents worth of coarse bread a-day, he was thrust into an old prison, or castle, which appears to have been built for the confinement of prisoners in time of war. After remaining there some time he was visited by a Lutheran priest, who, to help him out of his difficulties, invited him into a more comfortable apartment, and proposed to help him to a school, as he found he had some education, provided he would associate with the Lutherans, and renounce "Mormonism," and cease to preach that doctrine. Brother Johnson answered,—



that he made him think of the gentleman who was with Jesus on the mountain, when he was an hungered. "What," said the astonished divine, "do you liken yourself to Jesus, and me to the devil. You shall go out of the country." The police therefore brought him over, and delivered him on the 9th of September to the police in Copenhagen, though Elder Johnson is a native-born subject of Sweden, and has neither been tried nor condemned by any judicial court, according to the laws of the land, any more than Elder Forssgren was. The accusation is, that he baptized several respectable citizens at their own request.

Brother Forssgren's brother and sister, and one of the persons that brother Johnson baptized in Sweden, arrived here about the same time.

Near that time we received a letter from Elder Ominsen, from Norway, informing us, that himself and Elder Fulkman had been arrested and put in prison at Brevig. It appears that a priest there, finding that many were disposed to listen to the Elders' preaching, and a considerable number had been baptized, called a public meeting, and harangued the people, stirring them up in anger against the Saints, as usual, by false and slanderous reports, which appeared in the prints, such as the following:—That a man, in England, under pretence of baptizing, had drowned a person; that a "Mormon," who had been baptized somewhere in Denmark, had killed his wife; the old

Spaulding story; spiritual wifeism; and the same kind of yarn that a hireling priest always spins out; making the horizon rather stormy round the heads of the Saints for a little season. But President Larson, with some brethren, arrived there on the 12th to their assistance, and Elders Ominsen and Fulkman were liberated. A Council was then called, and the Elders dispersed in different directions, preaching the Word. The excitement rather served to give them the ears of the people, and they have now more friends than before, who call for the priests to come out with their Bibles and put down "Mormonism" with the truth, if they can, and not use lies and falsehood any longer.

Thus you see the light continues to spread over Norway, and has taken such deep root in the hearts of the people, that it cannot well be extinguished. Thank heaven, the day-star from on high has begun to shine upon Norway; and I pray that it may continue to shine forth unto the nethermost parts of the earth, till all lands shall be filled with the knowledge of a Saviour, and be prepared for His second coming, and the Latter-day glory.

The brethren in the office join with me in love to you and your associates, and to all the British Saints.

May the Lord bless and prosper you in all things, is the wish of your friend and brother,

WILLARD SNOW.

## MISREPRESENTATION OF THE LATTER-DAY SAINTS.

TO THE EDITOR OF THE "MILLENNIAL STAR."

Merthyr Tydvil, 3, Plymouth-street, 27th Sept., 1852.

Sir,—I am a Roman Catholic, devoted to my religion in spirit and in truth, yet divested of prejudice towards those who honestly differ with me in opinion, believing that man is only responsible to God for his honest opinions, and that man has no right to interfere with man respecting them.

You will perceive that I am an advocate for the glorious principles of free and religious liberty, and, consequently, animated with the laudable desire of doing unto others as I would wish to be done by.

I have been informed repeatedly, by

persons of various sects, that the doctrines of "Mormonism" contained pernicious principles, and that they would ultimately introduce abominations into society, if their progress was not prevented,—in fact, the Latter-day Saints have been represented as persons not worthy to be trusted or received into fellowship amongst men, but, comparatively speaking, merely to be allowed to move on the earth, and be pointed at with the finger of scorn by modern pharisees, who may think proper to thank God that they are not such sinners as the Saints of latter days.

Upon hearing those model Christians (?)

denounce your people with so much want of that charity so earnestly recommended by the Redeemer and his Holy Apostles, this passage in the unerring standard of divine truth rushed on my memory, "Judge not, lest you be judged;" and I obeyed the commandment.

"Every tree is known by its fruit;" and prompted by a spirit of inquiry, I have watched the movements of the Saints for some time, and the result is, that in this locality I perceive more practical Christian charity amongst them, according to means,

than what I do with the other sects; and I candidly confess that better fathers, better husbands, better neighbours, or better members of society, than the much-reviled and misrepresented Saints of latter days, I never met with.

Sir, should you deem this humble testimony to truth and justice worthy of a niche in the pages of your brilliant little *Star*, the insertion would be esteemed a favour by

Yours very respectfully,

WM. FRANCIS O'NEIL.

## VARIETIES.

THE men who are traversing the route to Australia are reckoned to be in the proportion of fifteen or twenty to one woman. We do not hear that adequate means are being taken to rectify this frightful and growing evil.—*Lloyd's Newspaper*.

In draining the lake of Haarlem, an enormous mass of human bones has been found on the spot where, according to a topographical chart drawn up in 1545, stood the unfortunate village of Nieuwein Kerke, which, in 1539, was swallowed up by an irruption of the North Sea, which formed the lake.—*Family Herald*.

SECTARIANISM AT JERUSALEM.—Whatever good the various missions here may accomplish, Jerusalem is the last place in the world where an intelligent heathen would be converted to Christianity. Were I cast here, ignorant of any religion, and were I to compare the lives and practices of the different sects as the means of making my choice—in short to judge of each faith by the conduct of its professors—I should at once choose Mahomedanism. When you consider that in the Holy Sepulchre there are *nineteen* chapels, each belonging to a different sect, calling itself Christian, and that a Turkish police is always stationed there to prevent the bloody quarrels which often ensue between them, you may judge how those who call themselves followers of the Prince of Peace, practice the pure faith He sought to establish. Between the Greek and Latin churches especially, there is a deadly feud, and their contentions are a scandal, not only to the few true Christians here, but to the Moslems themselves. I believe there is a sort of truce at present, owing to the settlement of some of the disputes—as for instance, the restoration of the silver star, which the Greeks stole from the shrine of the nativity at Bethlehem. The Latins, however, not long since demolished, *vi et armis*, a chapel which the Greeks commenced to build on Mount Zion. But if the employment of material weapons has been abandoned for the time, there is none the less a war of words and of sounds still going on. Go into the Holy Sepulchre, when mass is being celebrated, and you can scarcely endure the din. No sooner does the Greek choir begin its shrill chant, than the Latins fly to the assault. They have an organ, and terribly does that organ strain its bellows and labour its pipes to drown the rival singing. You think the Latins will carry the day, when suddenly the cymbals of the Abyssinians strike in with harsh brazen clang, and for the moment triumph. But there are Copts, and Maronites, and Armenians, and I know not how many other sects, who must have their share, and the service that should have been a many-toned harmony, pervaded by one grand spirit of devotion, becomes a discordant orgy befitting the rites of Belial.—*Editorial Correspondence of the New York Tribune*.

## WHEN SHALL THE MEEK INHERIT THE EARTH?

When division shall cease, with its war and commotion,  
And Israel returns to the place of his birth;  
When Ephraim is filled with his blessings in Zion,  
"The meek" then alone "shall inherit the earth."